

# THE CIRCULAR.

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DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

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## TERMS AND MEANS.

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## The Law of Adultery.

The Bible brings to view two species of adultery, viz: the ordinary crime of trespass on the rights secured by marriage, which is the only adultery known to human law; and the crime of worldliness or sin, which is reckoned as adultery, because it is a violation of the marriage-rights of God, who justly claims the whole heart of man. The propriety of treating this latter crime as adultery, results from the assumption which every where appears in the Bible, that the rightful union of God with man is a marriage relation—i. e., a relation which is exclusive, perpetual, and supremely sacred. Such language as the following is common in the Old Testament:—"As a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." Jer. 3: 20. (See also Isa. 54: 4, 5, 62: 4, 5. Jer. 31: 31, 32. Ezek. 16: &c.) In the New Testament, James, with obvious reference to divine and not human rights, addresses the double-minded in the church as 'adulterers and adulteresses,' asking them, appropriately, if they were not aware 'that the friendship of the world is enmity with God?' 'Whosoever,' says he, 'will be a friend of the world, is an enemy of God;' i. e. he is an adulterer against the divine marriage relation. Jas. 4: 4. (See also Rom. 7: 4. Eph. 5: 23—32. Rev. 19: 7, &c.)

Sin, in every form, is of course unfaithfulness to the marriage covenant of God; but the generic sin called 'the love of the world' or 'the love of money,' (which Paul says is the 'root of all evil,') is evidently treated by James and others as the special indictable crime of adultery under the higher law.

As we are bound, then, by the Bible, (which certainly is the best authority on all questions of law,) to recognize two kinds of adultery; and as it is desirable to distinguish them, according to their respective natures, as above defined, we will call the infraction of human rights of marriage, the *lower adultery*; and 'the love of the world,' whereby God's marital rights are dishonored, the *higher adultery*.

Without presuming to offer an opinion of our own on the comparative enormity of these two crimes, we invite attention to the following exposure of the views of Jesus Christ, the Chief Justice of Christianity, which we have compiled from the reports of the four Evangelists.

### CHRIST'S VIEWS OF THE LOWER ADULTERY.

1. He repeated in one instance the law, 'Thou shalt not commit adultery,' in connection with the other commands of the decalogue. Matt. 19: 18.

2. He mentioned adultery among the sins which proceed from the heart. Matt. 15: 19.

3. He gave a new definition of adultery which greatly extended the purview of the law, and the area of transgression. 'Ye have heard,' he says, 'that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.' Matt. 5: 27, 28.

4. He reformed the jurisprudence of divorce, in such a manner as to bring practices which

had been popular, and were even tolerated by Moses, within the scope of the law against adultery. He recognized fornication only as a proper cause of divorce. With this exception, he gave a positive and inflexible law against divorce, in these words:—"Whosoever shall put away his wife and marry another, committeth adultery against her; and if a woman shall put away her husband, and be married to another, she committeth adultery." Mark 10: 11, 12. Matt. 5: 31, 32, &c.

These are all the observations of the Chief Justice on the subject of the lower adultery which we find in the reports. We discover from them that he was a rigorous, logical interpreter of the law; and that in his view adultery is a vastly more extensive vice than was imagined by the Jews, or is imagined generally at the present day.

It should be observed, however, that the opinions and arguments we have noticed, relate solely to the meaning and extent of the law, and not at all to the degree of the offense, or the amount of condemnation and punishment that should be awarded to it. It remains therefore, to ascertain as well as we can from hints and facts, (since direct dicta on this point are not to be found,) what Christ's opinion was of the enormity and desert of the lower adultery.—After faithful search, we find only the four following items of indirect evidence on this point, which must pass for what they are worth.

1. A woman, taken in the act of adultery, was brought before Christ by his legalist adversaries, for judgment. He shrewdly managed, as her lawyer, to obtain for her an acquittal from her accusers, and then, as her judge, discharged her, saying—"Neither do I condemn thee; go, and sin no more." John 8: 3—11.

2. We may fairly infer what would have been his treatment of a male transgressor of the seventh commandment, from his story of the prodigal son. The young man had spent his substance 'among harlots;' but he was welcomed home by his father without being called to account particularly for that part of his offense—and apparently with the approbation of Christ. Luke 15: 11, &c.

3. One of Christ's female favorites, (who indeed can be identified with much probability as Mary, the sister of Lazarus,) had been a public 'sinner,' i. e., undoubtedly, an adulteress. (See Luke 7: 37—50; and compare John 11: 2.) Another, viz. Mary Magdalene, ('out of whom went seven devils,') was probably of the same character. Luke 8: 2.

4. The woman of Samaria, who drew forth one of Christ's most interesting discourses, was living in adultery at the time. He detected and mentioned the fact, but without breaking fellowship or expressing displeasure. His disciples marveled that he talked with her, but he preached the gospel to her liberally, and made her the honored instrument of a great revival in her native village. John, 4.

This is all the evidence we have of Christ's views of the enormity and desert of the lower adultery.

It should be mentioned in this connection, that ordinary adultery was certainly very prevalent among the Jews in Christ's time. This is indicated by the withdrawal of every one of the woman's accusers when Christ said to them, 'Let him that is without sin cast the first stone;' and also by the expression used by Christ—"a wicked and adulterous generation." So that there was plenty of occasion, if Christ had been disposed, for rebuking and anathematizing this particular sin. Yet we do not find an instance of his manifesting special displeasure against it.

To sum up the results of this review—Christ as an expounder of law, went far beyond the public opinion of his time, in extending the scope of the command against adultery: but he

fell far short of public opinion in his estimate of the degree of the crime: or more briefly, he magnified the law of adultery till every body stood guilty before it: but when he came to pass sentence on the convicts, he gave judgment for mere nominal damages.

### CHRIST'S VIEW OF THE HIGHER ADULTERY.

We get our definition of the higher adultery, from such passages as the following—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is an enemy of God." Jas. 4: 4. "If any man love the world, the love of the Father is not in him." 1 John 2: 15. "The love of money is the root of all evil." 1 Tim. 6: 10. "Ye cannot serve God and Mammon." Matt. 6: 24.

Worldliness in the common acceptance of the term, or more specifically, that method of life which Dr. Franklin recommended by example and proverb, is certainly the precise vice aimed at in these passages and branded as an entire breach of the higher marriage contract, i. e., adultery.

It is evident that no serious distinction is made in these passages, between different kinds of worldliness; as for instance, between honest and dishonest, scrupulous and unscrupulous worldliness. The essence of the crime of adultery, in the higher as well as in the lower form, consists in withdrawing the affections from the rightful husband, and giving them—no matter how honestly or decently—to a paramour.

It may be said that the higher adultery is a vice of the heart, and cannot therefore be treated as a crime, like common adultery, which is an overt act. But it should be observed that in the jurisprudence of Christ, the lower adultery is treated as a vice of the heart, as we have seen; so that no important distinction can be raised on this ground. Both kinds of adultery are primarily vices of the heart, and both are completed in overt acts.

The opinions of the Chief Justice on the higher adultery, as recorded by the Evangelists, are very decided and copious. We shall not be able, in our limited space, to exhaust the subject by citations, as we did in the case of the lower adultery. We will confine ourselves to a selection of the most prominent observations of Christ, relating to the crime under consideration.

In one of his earliest and most important charges—the sermon on the mount—he went into a minute dissection and faithful denunciation of the higher adultery, (which may be designated at the present day as *Franklinism*;) and laid down the law on the subject as follows:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither

do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6: 19—34.

This being the law, it is evident that law-abiding men cannot accumulate or keep vast estates. The possession of large wealth, carries with it a violent presumption of adultery against God. So Christ rules in the following saying:

"Wo unto you that are rich! for ye have received your consolation." Luke 9: 24.

Three interesting cases, in which this rule is held to be sound law, are reported by the evangelists.

1. *The case of the rich young man.* "And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, all these things have I kept from my youth up: What lack I yet? Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. 19: 16—24.

2. *The case of the rich fool.* "And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 15—21.

3. *The case of Dives and Lazarus.* "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Luke 16: 19—25.

The only evidence of crime put forward in these cases, is the possession of riches. Yet it

would not be safe to rely on them as establishing an absolute rule that the possession of riches is incompatible with salvation; for when the disciples asked, in view of what was said in the case of the rich young man, 'Who then can be saved?' Christ answered, 'With men this is impossible, but with God all things are possible.' These cases only show that in Christ's view the possession of wealth is *prima facie* evidence, creating a violent presumption of selfishness and adultery.

To show Christ's views of the enormity of the crime of adulterous lust for money, as compared with other more unpopular offenses, one or two facts may be mentioned.

1. According to John's report, Christ commenced his public ministry with the miracle of turning water into wine for the use of a wedding party, thus apparently sanctioning convivialities which many condemn. But the next thing he did was one of the boldest acts of vehemence against sin that the world ever witnessed; and THE SIN at which he struck, was the higher adultery—the sin, not of drunkards or whoremongers, but of market-men and money-changers. The following is the evangelist's account of the affair:

"The Jews' passover was at hand; and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandize." John 2: 13—16.

2. He repeated this singular act near the close of his ministry, as Mark reports thus:

"They come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." 11: 15—17.

These are the only instances in which Christ's abhorrence of crime attained the climax of resort to physical force.

3. The 'supreme scoundrel,' in the drama of which Christ was the supreme hero, was Judas Iscariot, not a drunkard, or a whoremonger, but a money-monger. And it is worthy of notice that he was provoked to his final crime of selling his master, by the dispute about the alabaster box, which Christ decided against his covetousness, and in favor of the loving woman who had been an adulteress. Luke 26: 6—16. He went immediately from that dispute and made a contract with the chief priests to sell his Lord for thirty pieces of silver—an appropriate termination of the war which Christ had all along waged against the love of money.

#### CONCLUSION.

It is evident that Christ's vehement indignation was directed, not against the lower adultery, but against the higher adultery. And as every body knows that the higher adultery is very respectable at the present day, in church and state, while all the virtuous indignation of public sentiment is reserved for the lower adultery,—it follows that either Christ's views of the relative enormity of crimes was inverted and false, or modern moralists, like their Jewish predecessors, "STRAIN AT A GNAT AND SWALLOW A CAMEL."

A DELIGHTFUL SPECTACLE.—On Monday morning, of last week, a union prayer meeting, was commenced in the Lecture-room of the Central Presbyterian church, in Broome-street, (Rev. Dr Adams's,) which was continued through the week, with increasing numbers, interest and solemnity. This morning the room was filled to overflowing, with a representation from more than twenty different Churches, of various Evangelical denominations. The object in view, is to spend one-half, or three-fourths of an hour, in united prayer to God for the out-pouring of the Holy Spirit upon the Churches in this City; that the tide of worldliness, which so much prevails, may be arrested, and pure and undefiled religion abound in the midst of us.—N. Y. Daily Times.

#### Never Despair.

The opal hued and many perfumed Morn  
From gloom is born;  
From out the sullen depth of ebon Night  
The stars shed light;  
Gems in the rayless caverns of the earth  
Have their slow birth;  
From wondrous alchemy of winter hours  
Come summer flowers;  
The bitter waters of the restless main  
Give gentle rain;  
The fading bloom and dry seed bring once more  
The year's fresh store;  
Just sequences of clashing tones afford  
The full accord;  
Through weary ages, full of strife and ruth,  
Thought reaches truth;  
Through efforts long in vain, prophetic need  
Begets the deed;  
Nerve, then, thy soul with direst need to cope;  
Life's brightest hope  
Lies latent in fate's deadliest lair—  
Never despair.

[Home Journal.]

## THE CIRCULAR.

BROOKLYN, MAR. 23, 1852.

### The Nutriment of Life.

We are brought up to depend on the food which we eat for life; and on doctors, medicine, and various outward things, for the restoration of life, when it becomes impaired by disease. This is the gross philosophy of unbelief, looking through darkened eyes, and treating the subject on brute conditions and principles. It overlooks the first grand agent of life and health, stated by Christ at the close of his forty days fast: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

This connection between our life and the word of God, is stated over and over again by Christ, with startling emphasis; and in the various forms of his expression, is a subject of inexhaustible interest and depth. 'I am the bread of life.—As the living Father hath sent me, and I live by the Father; so he that eateth me shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever.' &c. We need not repeat here the intense reiterations of this idea which occur in the conversation of the 6th of John, by which many of his disciples were offended; or those in his conversation with the woman of Samaria, and others. The reader who is interested, always finds profit in recurring to these passages for himself. We will only note down some individual impressions that we have gathered from fresh thoughts and perceptions of the subject.

1. The nature of the Word of God which is offered as the sustainer of life. We understand by it, inspiration, the living will of God going forth intelligently to man. Christ so defines it in the discourse we have quoted from: 'The words that I speak unto you, they are spirit and they are life.' Paul again, speaks of the Word of God, as 'quick [living] and powerful, sharper than any two-edged sword,' &c. Every believer knows more or less of the meaning of this description—that the Word of God is not merely a sound striking the ear, or a form meeting the eye, or a law appealing to the conscience, but is a power penetrating the heart. It is that which created light at the beginning, and which raised Christ from the dead.

2. The effect of the Word of God received in our nature, is universal life. We see no reason whatever for qualifying and limiting the scripture language in such a way as to make it mean only life to the soul, though here doubtless is its first and most important effect. Eating and drinking the living Word of God, though a spiritual fact, sweeps with its consequences the whole circle of our nature, including the body as well as the soul. Such was Christ's view: 'He that eateth me, even he shall live by me.'—Not as your fathers did eat manna in the wilderness and are dead: he that eateth of this bread shall live forever.—He that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me, shall never die.' &c. It is a power of eternal life saving the soul, and taking effect constantly on the body—resulting sooner or later, as it did with Christ, in a perfect resurrection. Even with those who lose their bodies, it is an element that shall ultimately restore them: 'Whoso eateth my flesh and drinketh my blood, hath eternal life: and I will raise him up at the last day.'

This wholesale view, which includes the body as well as the soul, within the scope of Christ's meaning, is according to true philosophy as well as scripture. The theory that puts a barrier between the soul and the body, limiting the effect of spiritual life to one, and excluding it from the other, is one of the absurdities of unbelief. Life cannot be decisively divided up in that way. Every one knows by his own consciousness that life is a unit, and that the life of his body is a part—a frontier extension of his central existence. Hence, those 'who have tasted the good word of God, and the powers of the world to come,' know, by the deepest instinct, that the life-giving nutriment of their souls, is suitable and destined for their bodies also. Paul frequently

urges this idea, as in the following passage: 'If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.' Rom. 8: 11. And again, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' Gal. 2: 20. He also wrote to the Philippians that he was pressing forward to a full knowledge of Christ, 'if by any means he might attain unto the resurrection of the dead.'

3. How is the spiritual Word received into our nature? The process is oftentimes compared in the scriptures to 'eating'; by which we are pointed to the conscious fact that our spiritual centre has a receptive faculty and demand, corresponding to hunger, thirst, and the reception of food. The Word of God, conveying his spiritual life, is its appropriate supply; and conjunction is effected by a natural process, whether it is called faith, believing, receiving, or eating. It is the action of a awakened heart perceiving the natural object of its desire. In truth, and the Spirit of truth. We are exhorted 'as new born babes, to desire the sincere milk of the word, that we may grow thereby.'

4. The word of God, which is the bread of life, is always accessible to the hungry. 'Give us this day our daily bread,' is the authorized prayer of Christ. 'Blessed are they that hunger and thirst after righteousness, for they shall be filled.' 'If any man thirst, let him come unto me and drink. As the scripture hath said, out of his belly shall flow rivers of living water.' 'Let him that is athirst come. And whosoever will, let him take of the water of life freely.' The only thing wanted to receive a full and free supply, in all circumstances, is the appetite; and this God can give. Those whose heart-thirst has ever been awakened by the failure of outward objects, or otherwise, know how ready our heavenly Father is to give good things to them that ask him. And when, in these circumstances, a fresh inspiration of God's will comes to the heart, either in the form of new truth, or a work to do, we know how truly it proves life to the whole man. A draught of the word of God, is better than food or medicine—at all times it is the agent of health to body and soul.

### Ultraism in the New York Observer.

A correspondent of the New York Observer, writing about heaven, denies the continuance in that state, of what is called 'natural affection' between kindred. 'Natural affection' he considers a mere animal attribute, connected with the body and to pass away with the body. The following is a specimen of his doctrine:

I cheerfully admit the probability, and even the necessity, of 'celestial recognition.' But that it will give me a kind of joy, or add a single ingredient to my happiness, (if I, an unworthy sinner, am permitted to reach that blessed world,) to meet the companion of my earthly pilgrimage, or a lovely child, or a dear brother, or a fond sister, that I should not feel towards any other redeemed soul, of equal intelligence and holiness, is what I utterly disbelieve, and most firmly repudiate.

Whatever may be the origin of what we call natural affection, one thing is manifest, it is an attribute peculiar to animal organization. It possesses nothing of the nature of holiness. It is as strong in the feeble hen or ravenous lioness, as in the maternal bosom. It is something that belongs to the body. It has nothing to do with personal identity.—Hence to apply the language of natural affection, as it exists in the present life, to the enjoyments and occupations of the celestial state, is as much out of place, and as unmeaning, as a dissertation on the tastes and the habits of the loathsome caterpillar would be to the pleasures and employments of the beautiful butterfly.

The celestial family is a very different association from the present race of men. It is not divided and subdivided into nations and tribes, and clans, and households. It is one holy, happy family, in which each member is bound to all the rest, by the same sacred, indissoluble tie. 'That they may be one, as we are one.' And if there is any difference in the strength of affection, by which its several members are united, it must depend solely on the capacity and holiness of each individual. If then, I am so happy as to attain, through grace, a mansion in the skies, I expect to greet, and to be greeted by, with equal interest and as strong a thrill of joy, the sable child of Africa's sunny clime, or the far distant islander, whose face I never saw in the flesh, as the son of my own body, who, I trust, has long been there.

Perfectionists, for adhering to Christ's command to forsake all for the gospel, have been often reproached with want of 'natural affection'—breaking up family relations, &c. They have never gone to the extent that is here set forth as the heavenly standard by the New York Observer. We consider our cotemporary rather ultra on this point. We believe that natural affection, the ties of family and friends, are divinely instituted in the human constitution, and will be a perpetual source of pleasure in the heavenly state. What God claims, is that they should be subordinate to the unity of the whole; that the special should flow into the universal, and be controlled by it; and then, these minor harmonies, are not only innocent, but are every way beautiful and productive. Communism, as we hold it, is based on this principle. We do not seek to destroy special affections, but only to enlighten, liberalize,

and organize them. We do not break up families, but only teach them to take in their neighbor also. Though we have not gone to the extent of the New York Observer's doctrine, he must see that we are correct so far as we have advanced. Our movement, according to this writer's theory, is in the direction of the heavenly state; and if we are able to realize the universal unity of his standard, without throwing away natural affection, perhaps he will be willing to amend his view.

### Meeting Paul.

Whitefield once said that, among other reasons, he wished to go to heaven to see Paul. We sympathize with the feeling, especially when the reason is enlarged, and embraces all, who, like Paul have made the truth of God their great study, and have kindled a fire around it that will never go out.—N. Y. Observer.

We also sympathize with the feeling expressed by Whitefield. We are indebted to Paul for a knowledge of heaven; and all our aspirations thither, seem to be formed in the channel of his heaven-inspired mind.—But is there no way to see and communicate with him, short of going out of this world? We are not ready to give in to such a conclusion. Why should not Paul, the apostle to the Gentiles, be accessible to his spiritual children here on the earth? He himself was a believer in personal revelations from heaven, and frequently experienced such communications. He taught the believers in his day that they were already 'come unto Mount Zion—the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect.' He also spoke of himself as being 'present in spirit' with distant churches, 'joying and beholding their order and the steadfastness of their faith.' It is predicted, also, that the kingdom of heaven shall come on the earth; and that God will "gather together in one all things in Christ, both which are in heaven, and which are on earth." These are not fancy expressions, but firm realities; and they give us the most substantial ground for looking, now and always, for Paul's spiritual presence among believers. His yearning heart is doubtless as active and far-reaching now, as it ever was, and our need of his gift-bearing presence, is the same as was formerly felt by the churches of Asia. Let the writer in the Observer put away unbelief and get his heart into the right attitude to receive a spiritual guest, and he will find that it is not necessary to 'ascend into heaven' to meet Paul. Why should not the churches, now at the commencement of the revival, open their hearts to faith, and seriously invite the heavenly church into the world? We are persuaded that such a movement would meet with a willing acceptance in the celestial circles; and that again as in primitive times, we should walk and talk with angels, face to face. This will certainly come, sooner or later, and it will come by a growth of faith on the part of men which shall invite it. We should be glad to meet Paul in heaven, but we shall hopefully do our best to make room for him on the earth, the scene of his labors and his coming reward.

CONFESSION OF A MEDIUM.—Benj. F. Cooley, makes a statement through *The Springfield Republican* in regard to 'spiritual rappings,' in which he says: Having had extended opportunities for the past three years to investigate the subject, I have arrived at what appears to me to be the true solution of the mystery. I now feel that duty compels me to speak out, and let my fellow-men know what the results of my investigations are. In the first place, let me state that by the believers in these manifestations I have been considered a good "medium," that I have myself been a believer in the spiritual nature of these manifestations, and have often verily believed that I was conversing with the spirits of the great men of earth, but who are now the great immortal of higher spheres. Now, my mind is entirely changed, and this change of mind has been produced by a long, deep, earnest study and investigation of the nature, power, and application of electricity, of the susceptibility of the mind to electrical or psychological changes, and of clairvoyance. All of these taken together, I find, will produce the same mysterious and startling phenomena that have already been produced throughout the country, and attributed to the operations of departed spirits.

This Cooley is the same young man that formerly adopted our views long enough to make a bad use of them, and then came out with a confession of delusion, somewhat as he has done now about his spirit-communications. Our readers will remember that he took pains to publish and circulate an abridged edition of our first Annual Report, commending it to censure, and thinking probably to make money by a fancied 'exposure' of the Community. The thing, however, operated so much in our favor, that it has given rise to some curious doubts in the minds of fault-finders. A Syracuse editor, for instance, wisely surmises that it was a 'ruse of Noyes'—some deep-laid plot, for an underground propagation of our views. The wisecrack of Putney, it appears fell into the same conceit, and actually persecuted one of Cooley's agents for attempting to sell his pamphlet there, worse, if possible, than they had done the Perfectionists themselves. The poor fellow was suspected of being an emissary of the Community; and in spite of all protestations to the contrary, was committed on a trumped-up charge of selling immoral publications, and for the lack of bail was detained several days a close prisoner, with the exception of being allowed to hoe corn, under guard, for

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his captors. At length, however, the zeal of the sanhedrim had time to abate, and having discovered that they were maltreating one of their own men, we suppose they were somewhat anxious to get the business off their hands. However that may be, by means of an unsecured window and a convenient rope, he one night made his escape, and evacuated the place. We understand that he returned to Massachusetts thoroughly disgusted with Cooley's service.

[The series of "HOME-TALKS" (continued in this paper from the Oneida Circular.) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. Hinds.]

### Home-Talk by J. H. N.—No. 88.

[REPORTED FOR THE CIRCULAR, JULY 22, 1851.]

#### NERVOUSNESS.

It seems to me sometimes as though nervousness was the root and cause of all the poison and mischief there is at work in human nature. I conceive of nervousness as a *spiritual disease*, which preys upon the life, and makes it irritable, excitable, and extremely sensitive to good and evil. Paul's description of charity is simply a description of life that is free from nervousness—not irritable and excitable.—It is a spirit that "suffereth long, and is kind; that envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth." It will be observed that the virtues here specified are all *negative*, except two or three of the last. The life here described is serene and quiet—life that cannot be excited into foolishness by either good or evil; that has in it peace and contentment that are impregnable to outward influences. There is an advertisement in the newspapers, of a 'Nervous Antidote.' But I should say that charity—the peaceable life of God—is the true antidote of nervousness.

In looking at the great mass of mankind, I discover that all the bad traits of character in circulation divide themselves into two classes: too much excitability towards good, and too much excitability towards evil. Persons who are too excitable towards evil, are fretful, melancholy, prone to anger and evil-thinking; and those who are too excitable towards good, are the proud, greedy, and sensual. But both classes are *nervous*—the same disease is the cause of both kinds of mischief. The same individual that is easily cast down by evil, will be foolishly excited by good. And if we search deep enough into human nature, we shall find that all who have not eternal life are morbidly nervous—too excitable both toward good and evil. Some are more openly and disagreeably nervous than others: but in the sight of God there is not much difference—the disease is the same in all. There is in every individual who is not one with the pure and peaceable life of God, too much self-consciousness, too much individuality—an irritability that cannot bear criticism, and is toppled over by a little good or evil. The spirit of Christ takes good and evil in a spirit of quietness, moderation, and self-forgetfulness: it is not astonished, lifted up, or cast down by any thing, and receives criticism with thankfulness. This spirit is the foundation of peace and healthy life.

The difference in the *action* of these two kinds of life—Christ's life in the heart, and nervous life—is this: the true life flows out toward God, and spends itself in fellowship and acquaintance with other life. Nervous life makes a center of itself, and spends its life upon itself, in a sort of inverse, reverted action. And it is evident that the results of action in the two cases must be entirely different. Life, by mingling with other life, increases its power and growth. But life acting upon itself, is like the stomach gnawing itself when empty: the gastric juice which should be employed in digesting food, consumes itself. It is this reverted action of life upon itself that produces intense irritability and self-consciousness, and makes persons think a little evil is a dreadful thing, and a little good is a wonderful thing. And it is this life that the Bible is called a 'hard heart'—it cannot

mingling with other life: but Christ's life is a fluid, and flows freely towards God and all pure life. I think M— is a fair specimen of nervousness. She has a very excessive interest in mere superficial things. Things that are not at all serious in themselves, will surprise her exceedingly: and she is rather more apt to be excitable toward evil than toward good. This nervousness is a superficial affair—an outside tickling. And what M— needs, to counteract the evil, is more faith and exercise of the heart toward God. Our life can be in a state where it will not be ruffled by every little circumstance on the outside. "Let your moderation be known unto all men."

This nervousness is the same disease that in Christ's time was called 'possession of the devil': and it is a special characteristic of the devil's spirit. It is an uneasy, fitful spirit. There is no rest or quietness in it: it is like the troubled sea that 'casts up mire and dirt.'

To the believing heart there is nothing to fear or to be anxious about. "All things work for good to them that love God." When I feel this nervous, irritable spirit about, trying to excite false sympathy and benevolence for this and that thing, I make myself as insensible as an adamant to it—harden my heart like the nether mill-stone. I will not give place for one moment to a sickly sensibility of any kind. A true, healthy sensibility, that comes by faith and the righteousness of God, is enough for me. I commit myself and all my interests into the hands of God—expecting that he will do the best he can for me and the whole universe. But let the results be what they may, I will be satisfied with them. It is foolishness for a person to spend his life in useless anxieties.

Nervousness is the foundation of Universalism. The same morbid sensibility that looks at a little evil as a dreadful thing, exaggerates the idea of the destruction of the wicked. It expands into awful magnitude the thought of an individual's being damned; and then, from this exaggerated estimate of things, assumes that it is impossible for a great and benevolent God to consign persons to eternal punishment. This over-estimate of the value of salvation and damnation may be illustrated in this way: the life of an insect is connected with the whole universe of life, and is as dear to it, as your life is to you. Now if you tread on a bug, you have (as far as the bug is concerned) killed the great universe!—the universe with all its glory is gone! If you look at the matter as the bug does, you will really feel that its death is an awful thing. This is the way Universalists look at the matter of damnation. But men are in reality to God and the universe only as insects. And on the same principle that I could not consent to the damnation of human beings, I could not consent to the destruction of the life of a bug. If all destruction of life is cruel, then it is cruel to take the life of the bug: and the same principle goes down to animalculæ,—and here we have to acknowledge that we take life almost every moment—we destroy life in the food we eat, the water we drink, and the ground we walk on!

We must learn to estimate salvation not with reference to ourselves only, but with reference to God and the great universe. Universalism begins by estimating the value of salvation to individuals. When we are saved, it will be by appreciating God's generosity; our consciousness will be swallowed up in God's consciousness,—self-forgetfulness will take the place of morbid sensitiveness. I feel that there is safety only in estimating my salvation according to its value to God. With that estimate I have something firm to rest upon. But if I take up an exaggerated estimate of the value of my salvation, I am certain to find the great machinery of events at war with me. 'Every lie is on its way to tophet:' and the estimation of salvation with reference to myself as centre, is a lie, and will land me in tophet, if I cling to it. A truthful mind will reject all sympathies with the creature against the Creator.

Let us study into the philosophy of these principles. When a person carries an article

to a market, he does not expect to get what it is worth to him, but what it is worth to the public. An individual may have something that he places a high value upon,—the circumstances connected with his getting it may have greatly increased its value to him; but when put into the market for sale, it will lose its private interest, and be sold at its actual value to the public. So, our salvation should not be estimated by its value to us as individuals, but by its value to the public interest, and to God as the representative of that interest. And it is a great deal better for me, that God—the greatest and best being in the universe—should prize the value of my salvation, than to do it for myself. This exaggerated estimate of things, if allowed to mount high enough to supplant God, would lead to universal damnation. My only hope of salvation lies in the assurance that God will maintain himself at the centre, and carry out a correct estimate of the value of things.

These principles can be applied to all interests, from the highest to the lowest. The difference between the life of a son of God and a bug's life is, that the son of God values himself as God values him—his self-valuation is in harmony with the truth; while the bug values itself without reference to God. No life can have immortality in it that has not submitted itself to God. Here we see the absolute necessity of humility and meekness, and of the reduction of self-consciousness that takes place in true repentance. All life, either of men or animals, that makes itself a center, is mortal and doomed to destruction. Unless God can educate and discipline men, so that they will value themselves rightly, they are like brutes, 'made to be taken and destroyed.'

All concern of mind, and trouble of every kind, is occasioned by nervousness. If you see any person in distress, you may mark it down as a fact, that that person is nervous. The tendency of this irritability is to spread itself, and work into all: but we must harden ourselves against it, and refuse to have any part or lot in it. If others are nervous,—that is their business, not ours: our business is to attend to God and the truth. Do not be afraid of other's fears.

These principles criticise the New Measure people. Their ruling idea is, that every spiritual person should be all the time in great distress about sinners—that they should cry and pray, and pray and cry, between the porch and the altar, and keep constantly before their imaginations the tremendous importance of saving every body; and so storm through the world with all possible vehemence! This state of things results from estimating the value of salvation with reference to individuals, and not with reference to God. And looking at things in this way, it would be improper for a spiritual man to have any peace at all—he should be constantly screaming for the salvation of souls. On the other hand, looking at God's interest, and estimating salvation with reference to him, a spiritual man is free to rejoice all the time, and live in perpetual peace and quietness. This morbid sensibility and nervousness about salvation, is really *egotism* on a great scale. It is egotism for sinners, instead of egotism for self. Egotism has two methods of satisfying itself in regard to salvation. One method is that of constantly screaming to warn people of hell, and the other is to assume that there is no hell.

### Table-Talk, by J. H. N.—No. 8.

January 13, 1852.

CONTENTMENT.—A peaceful, quiet state of heart, one that is satisfied with God and the universe, is very necessary to healthy life and good digestion. The misery of the world is occasioned by its eager craving for extent and amount of good, instead of appreciating and enjoying what it already has. It is full of desire for *more*: and desire, when allowed to work without satisfaction, must inevitably become diseased. Again, desire while unsatisfied, is necessarily a stimulus to wearisome activity of body and mind. It is only when individuals come into a state in which their desires are sat-

isfied, that they can have rest, peace, and quietness of heart. Christ alone can satisfy our desires. 'Come unto me,' he says, 'all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' (Matt. 11; 28—30.) His spirit is chaste, quiet, and contented, and will chasten our desires, until our life becomes, like his, peaceful and happy. Then we shall be in harmony with and enjoy all things. Salvation consists in receiving the spirit of Christ, and being pervaded by his life.

We have confessed Christ in our alimentiveness; and Christ is the mighty One of God—far above all principality and power. When the winds and the waves were raging, he said, 'Peace, be still; and there was a great calm.' That act only indicates what Christ is able to do, under all circumstances. In the raging of the winds and waves of spirits, when it appears as though all hell was let loose upon us, and the ship ready to sink—his power is *above all*: and by confessing his power, and calling upon his name, we can say, 'Peace, be still; and there shall be a great calm. Every where, and under all circumstances, the spirit of Christ is the spirit of peace, and is able to command peace throughout the universe of God. The greatest difficulty in regard to wholesome eating and drinking, is the tendency there is to the rush of appetite—excitement: and we can do nothing better than to look to Christ, and think of him, and confess him as the spirit of peace—and expect him to command peace in our passions, and enable us to eat and drink in quietness and chastity, with singleness of heart, praising God.

—The apostle says, 'In every thing give thanks.' The practice of giving thanks at the table for God's special favors and mercies, is quite common; but good surrounds us on every side, for which we should give thanks—even our tribulations are causes for thanksgiving.—Our table presents to us but one of God's mercies, and should be regarded only as a touching point of his goodness to us; and we may take occasion *here* to thank him for all things—past, present, and future.

### Faith and Unbelief.

The grace of God is all-sufficient, and it is an easy thing to serve God, and grow in grace. We will stand alone, if need be, against the universe, in the assertion that 'the ways of wisdom are ways of pleasantness, and all her paths are peace.' It is easy to improve, and be good, noble and beautiful, to him who thinks it easy, and hard to him who thinks it hard. God responds faithfully to our confidence in him, and does for us 'exceeding abundantly above all that we ask or think.' And 'God is no respecter of persons;' he is, and always has been, 'more ready to give the Holy Spirit to them that ask him, than parents are to give good gifts to their children.'

Unbelief is a very horrible, disgusting thing. Nothing too bad can be said of it. It is the generator and protector of all diseases of soul and body: and it should be associated in our minds with cruelty, disease, death, and the grave. We should have no patience with it, but treat it as Christ treated the devils that he cast out of persons. If he had given them liberty, they would probably have presented many plausible reasons for remaining in *statu quo*; but he told them to go, and suffered them not to speak.

To the spirit of faith, the universe is covered with the glory of sunrise in a May morning; but to the spirit of unbelief, the universe is like sunset in November—all is gloomy and decaying. We have the same universe to look at in two ways, and must choose between them.—For my part I choose the glorious sunrise. Let us settle it in our minds as an everlasting, fixed fact, that it is sunrise all the time, and adhere to it under all circumstances, and through all temptations to the contrary. Faithfulness to the truth, is as beautiful as faithfulness to love.—*Home-Talk.*

22—Take no counsel from fear, shame, or reaction. These are blind guides, and would lead us into the darkest pit. Faith, love, and heroic action are our true counsellors and guides, and will lead us to realms of bliss.

## Extracts from Mrs. Cragin's Letters.

We get a refreshing view of Mrs. Cragin, as she was when taken away, from her correspondence while at Wallingford, and think our readers will be edified by the following extracts. The letters containing them were addressed to Mrs. H. A. Noyes, and dated in the month of May, 1851. The last extract beautifully expresses the tone of her heart for a time preceding her disappearance.

—Your letter, received yesterday, besides being an interesting epitome of news, was a real help to my faith. I had just before been reading some passages in Paul's experience, in which he speaks of being comforted by the faith of others, and filled with them; and I felt that your experience and faith filled and comforted me. I have just enough pressure from time to time to exercise my faith and good nature healthily; and think I am learning to combine the utmost sincerity with perfect good-nature—or in other words the civilization of combativeness. God is abundant in goodness to me, and I feel that it is truly a favor conferred upon me to be permitted to stay here.

—We read in the family circle last evening, the discourse on the power of habit. I seemed to realize more clearly than before that Christ loves to get hold of real knotty, tough cases and show what his machinery can do. No chronic habit of thinking, or believing, or acting, but what he can break up or supplant. I love to think of the men and women of the primitive church as once the slaves of bad habits of spirit, mind, and body, but now thoroughly redeemed. 'But one thing is needful' for us, and that is courage to give ourselves to Christ to be cured, and, 'if any man lack courage let him ask of God who giveth liberally and upbraideth not, and it shall be given him.'

—We have just concluded to have a morning Bible-class, before the men commence the work of the day, as the driving spirit presses them somewhat heavily. We are to take Corinthians, and read and converse upon the first chapters with reference to becoming acquainted with Paul's character, particularly his loving heart, and his meekness and lowliness. I expect that we shall catch his spirit in the operation of looking at it, and receive much benefit.

—What a blessed gift from God it is to receive criticism *thankfully*, and how suicidal is that shrinking that makes us retreat from it.

Have you read the 'Throne of David' lately? It gave me very expanded views of Christ's present position and resources, and seemed to stir up my loyalty to him as a mighty and exalted king and savior.

—This *claiming spirit* that you speak of, it seems to me, is truly the one on which the last battle will come with believers. What a great humbug it is, to imagine that we can bring God under obligation to us. What can we do for him that will bear naming side by side with his giving his Son to die for us, and then opening our blind eyes to see and appreciate the gift. Justice to our benefactors—that justice which comes by a perception of the great love of Christ to us, must destroy egotism. My heart longs for an apprehension of that for which I am apprehended in Christ Jesus, that I may do him justice.

I like what you say about catching the gifts of each other. I thanked God to-day for companionship with you, and desire that I may continue to receive through you prudence and moderation and meekness.

—I am taking real comfort in reading the Berean, and am sensible that an appetite for it is the gift of God. In studying Revelations to-day, I was comforted with the thought, or belief I might say, that there is a vast company of whom it may be said, 'They have no sorrow, nor pain, nor crying, nor death; no separation from God; but he dwells with them, and is their God; all tears are forever washed from their faces—all egotism gone; and blessed consolation! we are growing up in their likeness, and are to be partakers of their glory.' 'Which hope we have as an anchor to the soul both sure and steadfast, and that entereth into that within the veil.'

—Last evening we started family criticism. We began by the relation of our experience at Putney—referring back to Mr. N's experience in the seminary, and presented an outline of our progress since. The family were all interested, and eagerly offered themselves in turn for criticism. Mr. Allen was the subject, and although the critics were awkward and timid (as we used to be), to begin with, yet they did better than we expected and it went off very well. So we consider the system of family criticism fairly started among us; and to-day we mean to commence a weekly women's meeting, for confession of faults, for prayer, and any other exercise that the Spirit prompts. Speaking of criticism—it occurred to me that when we get to the spot where we receive criti-

cism thankfully, and find it draws us nigh to the hand that holds the rod, instead of making us withdraw, that then we may be said to be in the state where *the truth makes us free*; and that then, instead of looking for judgment and chastisement we may expect to be fed with the sincere milk of the word. What do you think of this idea? If it is correct it will stimulate us to arrive at the spot where we shall thankfully receive rebuke.

—I arose at five o'clock this morning, and on going out and surveying the landscape bathed in the fresh dew of the morning, and listening to the singing of the birds, I involuntarily exclaimed, *It does pay to get up early in the country at this season of the year.* Then I thought of the time when the hearts of men, women and children, would be pouring forth the notes of thanksgiving in the morning, as these birds do; and it stirred my heart anew to cooperate with Christ in redeeming the world from sin.

—This beautiful, still Sabbath morning seems to lead our hearts to the Giver of our mercies. It seems to me I have had more sympathy with David of late than ever before—his expressions of praise and thanksgiving are in my heart and on my tongue, frequently, when I wake in the morning. Truly 'God is good to Israel, and to them who are upright in heart.' 'My soul shall make her boast in the Lord: the humble shall hear thereof and be glad.'

The secret of happiness lies in FAITH, which is 'the evidence of things not seen.' To a man of faith, the unknown is full of God, angels, and glorious beings—a great unfathomable depth of beauty, poetry, wisdom and power; and he may go on his way continually rejoicing. But to a man without faith, the unknown is full of spectres, ghosts in white sheets, &c.—a great abyss of darkness, uncertainty, and death.

## CORRESPONDENCE.

FROM ONEIDA.

Oneida, March 23, 1852.

—Knowing the earnest care you feel for each member of the church, I believe you will be interested in hearing some of my late experience, which has been very encouraging to me. I have suffered severely the past winter from ill health, and a discouraged spirit respecting my usefulness in this world. I had every reason to believe, judging of the symptoms on worldly principles, that I had a consumption, and should not live many months. I had become quite reconciled to God's will about it, and at times I thought it desirable to go into Hades. About the 20th of February I was conscious of receiving an increase of life and strength—such deliverance from physical infirmities as to convince me of God's power to heal all my diseases, and that the devil was not almighty in respect to his power over the body.

Yet I did not get any permanent relief from my difficulties until about a week ago. About 2 o'clock in the night, March 16th, I was waked up from sleep by some supernatural power. I cannot well describe the sensations I then had. I was conscious of vital union with some heavenly spirit that so enveloped my whole system I hardly knew whether I was in the body or not. I felt very happy, and was unwilling to think of any thing belonging to this world, lest it should mar my union with the heavenly spirit. But by degrees I became free to think on any subject; and I had some of the clearest and most vivid perceptions of truth that I ever experienced. It seemed to me that a more vital union was then formed between the centre of my life and the life of Christ, than I had ever before experienced. My faith in the life of Christ, to overcome disease and death, seems to be unlimited. My health is very much improved. My heart is constantly buoyant with hope and the spirit of victory. Fear of death or disease, or of the devil's power in any form, is gone: I believe a continual succession of victories is before me, as there has been the last week, until all shall acknowledge the work of Christ in me. It seems to me that I have passed death, and eternal life is begun. My life is in Christ, and in him I am immortal.

I have faith to believe I shall be enabled to serve the church in a way to give satisfaction, in any thing they choose to set me about; and to make sport of it, however unattractive the work may be. Our calling is a glorious one—to be students in the school of Christ, to learn and do his will.

Sincerely yours, JOHN ABBOTT.

Oneida, March 20, 1852.

—I have long thought of making a confession of thankfulness to you, for your agency in effecting my deliverance from business in the city, and the slavery I was under. Altho' the measures you made use of were necessarily

severe, and for a time excited unpleasant feelings in me toward you, yet on more mature deliberation I feel constrained to acknowledge that your course was just and right, and to thank God for it; knowing that cases as desperate as mine was, require desperate means.—You have my thanks, therefore, and I trust your labor will not be in vain.

I am situated now where business is a pleasure; and from my business excursions for the Association for some time past, I have returned laden with the blessing of God. But in this I will not rejoice so much, as that my name is written in the Lamb's book of life, and that I have a place in the kingdom of God. I have learned more effectually than ever, that my warfare is not with flesh and blood, but with spiritual wickedness; and when I find myself pushed by the enemy, I am led not to look so much at the effects as at the cause; and having found that I feel better qualified to apply the remedy. I can now thank God that every encounter I have with the adversary, only serves to drive me nearer to God in faith, and increases my earnestness and sincerity in obtaining deliverance. I now feel in love with the truth, and desire to be possessed by it. Salvation is a theme that to me is increasing in loveliness: and no marvel; for it excites the wonder and admiration of angels. God is now drawing me into the great channel in which his heart moves, and therein I find prosperity and strength.

In taking a retrospective view, I can draw the contrast between my present state, and that in which you found me three years ago. Then I was pressed to death, as it were, with business—covered up with the spirit and rubbish of the world, with no time for the things that belong to the kingdom of God—and with poor health, bordering upon the grave. Now I engage in business without anxious care, and find it a pleasure to me—with a buoyant heart, and a prospect of living eternally in the kingdom of God. In the writings of Mr. Noyes I find food for my soul, which I can receive with a more hearty relish than ever. The devil has had his web so wound around me, that he does not consent to leave me without a struggle. But greater is he that is in me; and his mandate must be obeyed, to the eternal ejunction of the adversary. But of myself will I not glory; let the crown rest upon the brow of Christ, our great leader. \* \* \* \* \* WM. H. PERRY.

Oneida, March 19, 1852.

—I wish, if nothing more, to express my interest in the Circular, and my appreciation of your labors in its production. The impression I get from it is, that it is a *clean thing*—one that pleases God; and your evident ambition to make it still more perfect, increases my interest. It comes laden with life and light; and the truths and sentiments it contains meet with a sincere response in my heart.

I am gladdened with the thought that I am called to engage in such a cause, and I feel thankful for the privilege of performing a part, however humble it may be, in establishing God's kingdom in this world. The idea of a free press, and a free gospel, stirs up my heart, and excites my ambition in business, more than any thing else. I am glad to help sustain the paper in every way I can, both by writing and by pecuniary assistance. I have had a steady and increasing inspiration in business for several months, and feel that I am in this way as really contributing to the propagation of the gospel, as I would be by writing. I feel it is a real privilege to help support those who have devoted their all to so laudable an object.

I have to confess a growing attachment to the public spirit, and desire that God may have the full use of me—heart, head, and hands—that I may be a whole man in his cause.

A. W. CARR.

The following is from an old friend who drew a pretty sharp criticism from us some years ago, for a rebuke which he undertook to administer to us, in relation to our 'Babylonish' way of printing the Berean. We are glad to hear from him again, and take the occasion to assure him that we never thought hard of him for not helping us, in his straitened circumstances, but on the contrary, should be pleased to give him a Berean (if he has not got one) and to send him our paper freely. Instead of asking supplies from those who are in want themselves, we mean to help such by establishing a free press, based on the contributions of those who have a surplus; and we recommend to wealthy believers every where to help their needy brethren, as well as us, even if thereby they shorten our allowance. There is enough for all. 'Remember them that are in bonds [of poverty] as bound with them.'

J. H. N.

FROM NEW YORK.

Whitesides Corners, March 1852.

BR. NOYES: Some time previous to your call in the Circular in relation to a Concentric Convention to be held on the 20th February,

my mind had been cogitating the subject of spiritual communion with Christ and his members, whether in or out of the body, in heaven, earth or Hades. The former part of the 15th chapter of John appeared to force itself peculiarly upon my attention. The love of Christ to his members there brought to view—God the Father being the great husbandman, his dear Son the vine, and his blood-bought little ones the branches of the vine—so glorious was the view to me, that I was forced whilst on my bed at night to exclaim audibly, Glory to God for his unspeakable gift to dying sinners. The requirement of a holy God demanding sinless obedience of his subjects, appeared so reasonable and just, that to doubt it for one moment would be downright infidelity. Your next Circular brought me the piece headed 'Concentric and Extrinsic Vision,' which gave me in many respects a mighty reinforcement of spiritual weapons, in unison with my previous night ploddings; and this, even if there had previously been any doubt, cleared the track for your call; so that I had no need of asking where the Convention would be held. 'Know ye not,' saith the apostle, 'that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you?'

I would simply say that I have delayed writing, in hopes of being in circumstances to aid a little in a pecuniary way, aside from supporting my family. Having naturally a slim constitution, I have often been under the necessity of asking aid from friends. Whatever has heretofore passed between us, I frankly acknowledge has proved like holy oil to cheer my head and heart. However mistaken and foolish I have been, you will attribute it to the head, and not the heart, which I am conscious is honest in believing you a pioneer spirit, chosen of God to lead his chosen ones to the primitive landmarks of his redeemed. I therefore heartily subscribe myself yours in Christ, in unison with the little families of Brooklyn, Oneida, Putney, and elsewhere. In fine, let me say, in Ruth's language to Naomi, 'Thy people shall be my people, and thy God my God.'

JOHN TEN EYCK.

FROM VIRGINIA.

Shepherdstown, March 22, 1852.

DEAR CIRCULAR: I feel like opening my heart to you this morning, upon the sovereignty of Jesus Christ, to whom you are and have been so faithfully devoted. And I pray God that you may be successful in your enterprise of spreading a free gospel to the uttermost parts of the earth. I see the hand-writing upon the wall: 'He that hath ears to hear, let him hear.' The work which God hath undertaken he will accomplish, in spite of all the ingenuity of the devil and his coadjutors. Although I always had been favorable to the doctrine of perfect holiness as preached and practised by Paul and the Primitive church, in the manner in which it has been expounded by J. H. N.; yet I was but a superficial reader thereof, until within the last twelve months, when it pleased God in his mercy to stir up our dear brother D. Long to press the subject home upon me, of acknowledging and accepting Christ as a whole Savior. I gave the subject deep consideration, and my heart in prayer to God. The result is, that he has shed abroad peace, love and joy in my heart. And I am now ready and willing at any time or place, and under any circumstances, to proclaim Christ come in the flesh, a Savior from sin, unto them that believe. I am willing to spend and be spent in the cause of Christ, and in the establishing of his supremacy upon the earth. And I feel conscious that there is not a more sure method of ensuring success to his cause, and the dissemination of his free gospel, than by the establishing, and maintaining of a free press, by the voluntary contributions of God's free people. I would therefore call upon the believers every where, in every state and condition, to put their shoulders to the wheel, and cast in their mites. I for one will contribute what I can, looking to God for the increase of funds.

It seems as though God is giving a new impulse to believers here in the South, toward supporting a free press; and you may expect another contribution from the body of believers here, in the course of a few weeks.

WM. V. SEIGHMAN.

We have heard of some instances of irregularity in the mails by which subscribers have been disappointed of their papers at the time due, and even failed to receive them at all. The only remedy that we know of, is patience. We shall punctually mail them, as we have done every week; and in case there are missing numbers, we will mail them again to any subscriber giving information.

## Letters Received.

S. Bailey; T. & P. Cohoon; W. V. Seighman; J. Ten Eyck; J. Ledyard; R. Pratt; A. C. Sears; H. N. Leet.